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# THE ĀSURĪ-KALPA:

A WITCHCRAFT PRACTICE

OF THE

ATHARVA-VEDA,

WITH AN INTRODUCTION, TRANSLATION, AND  
COMMENTARY.

A DISSERTATION

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS  
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DEDICATED  
TO  
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SINCERE REGARD AND GRATITUDE OF  
THE AUTHOR.



## THE ĀSURĪ-KALPA; A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA.

### I.—INTRODUCTION.

The ritual literature of the Atharva-Veda, like that of the other Vedas, has attached to itself certain *pariṣiṣṭas*, or supplements. Of these, the thirty-fifth, according to the best accessible MS, is the Āsurī-Kalpa, an *abhicāra*, or witchcraft practice, containing rites to be used in connection with the *āsuri*-plant. The question as to what this plant was will be discussed below. The use of the word *kalpa* for such a text is explained by a passage in the Atharvaṇīya-Paddhati, which states, on the authority of Upavarṣa,<sup>1</sup> that in addition to the five AV. *kalpas*—Kāuṣika, Vāitāna, Nakṣatra, Çānti, and Aṅgīrasa—which are called *gruti* 'inspired,' there are certain other kalpas which are to be considered as *smṛti* 'handed down by tradition.'<sup>2</sup>

Three MSS have been consulted in preparing this paper. Two of them are copies of the *pariṣiṣṭas* of the AV.; the third is a commentary to the Āsurī-Kalpa. All three are loans to Dr. Bloomfield from the British Government in India. Just here I may say that I am greatly indebted to Dr. Bloomfield for the use of these MSS, for the encouragement and assistance which he has given me, and for his kindness in looking over my work. The MSS are as follows:

**A**, large sheets of light yellow paper, bound in book form, written lengthwise in a large clear hand and with considerable care. It is a modern copy.

**B**, narrow sheets of light blue paper, bound in book form, written lengthwise, text fuller in places than the preceding, but in a poor hand and with numerous errors. It must be a very recent copy. Both of these MSS are numbered 23.

**S** (Scholiast), much older than either of the preceding, single sheets of light brown paper grown dark at the edges, written lengthwise as the other MSS, but in a very poor, though large,

<sup>1</sup> A *mīmāṃsā* (pūrva-) teacher. See *Life and Essays* of H. T. Colebrooke, Vol. II, pp. 319-49.

<sup>2</sup> Cf. J. A. O. S. XI 377, Bloomfield, *On the Position of the Vāitāna-Sūtra in the Literature of the Atharva-Veda.*

hand. It contains three sections or chapters. *Part first* (folios 1b-6a<sup>7</sup>) contains all the practices in brief form, and occupies about one-fourth of the MS. *Part second* (folios 6a<sup>7</sup>-7b<sup>6</sup>) treats only of the externals of the principal rite, and occupies scarcely one-tenth of the MS. *Part third* is an elaborate commentary on what has preceded; but in its present condition deals with only about two-thirds of the practices, since the MS lacks some folios at the close.<sup>1</sup> This MS is numbered 120; but is also marked *p* (*paṭṭrāṇi*) 18; *saṁ.* (*saṁvat*) 1880-81; and, on the last folio, written across the end on the margin, 347. From the appearance of the MS it might be as old as one hundred and fifty years; and since *saṁ.* 1880-81 probably has reference to Kielhorn's Report,<sup>2</sup> the MS may be as old as it looks. It contains about 200 ṣlokaś.

At the beginning of *part third* it names Mahādeva as the speaker,<sup>3</sup> who introduces his commentary (see p. 11, note 19) by saying: 'It [the mantra] is not to be uttered (performed) without teachers; by the precept of a teacher this magic power (success) [comes into being]. Accordingly in a single final commentary the Āsurī-[rite] should succeed,'—

*vinā gurūn akartavyaṁ guruvākyena siddhīdam*<sup>4</sup> (cod. *sīdhī-*),  
*ekāntimañjikāmadhye* (cod. *ekānte-*) *sādhayeta tad āsurī.* 2.

Mahādeva<sup>5</sup> is spoken of as the seer of the divine āsurī-text,<sup>6</sup> and as becomes a ṛṣi he speaks of the Gāyatrī, Triṣṭubh, and Anuṣṭubh metres (*gāyatrītriṣṭubhanuṣṭupchandaḥ*), after which he proceeds to give full instructions concerning the rites.

<sup>1</sup>*Part first* seems to be in fact a version of the pariṣiṣṭa, fuller than the text and differing from it in some passages, but still essentially the same. The chief points of difference have been noted as readings of *S*. They have been put into ṣloka form where the MS seemed to warrant it. Readings from *parts second* and *third* are so marked.

<sup>2</sup> See p. 5, foot-note 1. The MS is catalogued on p. 58.

<sup>3</sup> The pariṣiṣṭas as a whole are in the form of dialogues. Cf. Weber, History of Indian Literature, p. 153.

<sup>4</sup> The conjectural reading *siddhīdam* requires a regular fem. noun to be regarded as neu.; but for this text it may be allowable, since the MS departs widely in places from all rules of grammar, and also treats *siddhi* as a neu. in other passages.

The comma and period (, and .) have been used in all Sanskrit passages as the simplest means of transliterating the two Sanskrit marks of punctuation (| and ||).

<sup>5</sup> An epithet of Rudra or Śiva, also of Viṣṇu and the name of various persons. It is an appropriate title, "Great-Lord," for the teacher of such a text.

<sup>6</sup> *asya ṣṛyāsurīmantrasya* (cod. *ṣṛīasu-*) *mahādeva ṛṣiḥ.*

Apart from its subject-matter *S* possesses no little interest, because it contains abundant evidence of the character of the people having to do with its rites. It is exceedingly corrupt, as a few examples may suffice to show. The common writing for *sap̥ta* is *sat̥pa*; for *āsuri*, *asuri*; for *sūkṣma*, *sukṣma*; for *cūr̥ṇa*, *cur̥ṇa*, etc.: *juhīyat* and *jūhīyāta* are used for *juhuyāt*; *m̥ryate* for *mriyate*, etc.: *ṛdayaṁ* is found for *hṛdayaṁ*; *bhimantritenā* for *abhi-* (beginning of a sentence); *karaye* for *-yet*; *titha* for *tithir*, etc.: little or no attention is paid to *sam̐dhi*: the confusion of sibilants,<sup>1</sup> *s* for *ṣ* and vice versa, is exceedingly common: and other curious freaks in spelling occur, notably the use of *cy* for *c* (*cyur̥ṇa* for *cūr̥ṇa*, and *muñcyati* for *muñcati*), which is of some interest from a phonetic standpoint, and the writing of the word *vaçīkartukāma* in eight different ways, while using it but twelve times, with a mistake of some kind in every single instance.<sup>2</sup> The errors are doubtless due in part to later copyists; but, from the present state of corruption, it may be safe to infer that the original MS was bad at the start; for it seems hardly possible that the scribes should be guilty of all the errors which it contains, even if the present MS is the result of several successive transcriptions. The nature of the mistakes stamps the writer at once as an ignorant and perhaps degraded person. It is about such a document as might be expected to be written in English by some Voodoo doctor among the blacks of the South. Numerous repetitions serve to light up otherwise hopeless passages, and when the brief outlines of the *pariṣiṣṭa* are combined with the commentary the whole practice becomes clear. No two of the MSS exactly agree in the order in which the different forms of the rite are treated, and *B* has a passage not found in either *A* or *S*. Fortunately the *pariṣiṣṭa* is mostly written in *çloka*s, which is of great service in determining the true reading.<sup>3</sup> In style the *pariṣiṣṭa* is somewhat like the *sūtra*s, being terse and technical in its forms of expression, and consisting mostly of what may

<sup>1</sup> Cf. PROC. A. O. S., May, 1886. Introduction to the Study of the Old-Indian Sibilants; by Prof. Bloomfield and Dr. Edward H. Speiker.

<sup>2</sup> It may be said in addition that there is hardly a sentence in the entire MS in which there are not mistakes in the case-forms, the most common being the use of a stem-form for an acc.

<sup>3</sup> In the text, where a MS reading is of no importance, it has been thought best to omit it; so, in the quotations from *S* the MS reading has been omitted where the emendation is obvious, where the same mistake is repeated several times, and, in a few instances, where MS evidence warrants the change; on the other hand, where it has been thought best to do so, the passage has been quoted verbatim.



be called rules ; the commentary is, of course, more like an ordinary text.

In this paper the attempt has been made not only to present a correct version of the *pariṣiṣṭa*, so far as the material at hand would allow, but also to reproduce to some extent the scholiast by citing, mostly from the first division, such passages, with the text, as bear on the same part of the rite, and by incorporating into the commentary accompanying the translation such other passages as throw light upon those already cited, or give an idea of additional matters not treated of in the text at all. In this way most of the salient points of *S* have been preserved without, at the same time, copying its tiresome minuteness of detail and unending repetitions—not that the commentary is of so much importance in itself, for, as has been shown, it represents the work of a person of little intelligence apparently, certainly of small acquirements ; but that the picture of the whole might be as complete as possible. The practice of witchcraft forms a dark chapter in the history of mankind, and anything that throws light upon the attitude of mind in which its devotees have practiced their curious rites is not to be despised. The “meditations” of *S* may not be without their suggestions to those who care to read between the lines, and the whole practice is a curious bit of evidence of the power of superstition over the human mind.

While the *Āsurī-Kalpa* has proved a rich field for emendation, and has afforded some opportunity for conjecture, it has not been altogether unfruitful in new material, as the following list will show.

#### SIMPLE STEMS.

Denominative Verb: *piṣṭaya*, to grind up, make into meal.

Nouns (members of compounds): *naṣṭika* [*naṣṭi*], destruction. *ravi*,<sup>1</sup> a tree or plant of some kind. *ṣaḍi* (not in a comp.), a collection of six. *sruca* (?) [*sruc*], sacrifice-ladle.

Adjectives: *pretaka* [*preta*], belonging to a dead [man]. Possibly (?) *jigāṣa*, desiring to conquer.

Particles: *klin*, *kṣāṇin*, and *ṣrīn*.<sup>2</sup>

Analogical Vocative: *duhite* [*duhitar*], O daughter.

New Meanings or Uses: *sureṣvarī* (compound stem), *āsurī* (plant and probably also goddess). So *lakṣmī*, apparently and possibly *ṣrī*. *caturtham* (?), fourthly (as adverb).

<sup>1</sup> See page 25, foot-note 4.

<sup>2</sup> Evidently from *ṣrī* ‘beauty, welfare.’ These words are used as part of a muttered spell, and have, therefore, no particular meaning.



## COMPOUND STEMS.

Nouns: *aprajatva*, childlessness. *utkarāṇa*, overcoming (?).

Adjectives: *dakṣiṇakarṇika*, having its point (ear) to the south. *devīja*, goddess-born. *raktavāsasa*, having a reddish garment. *vaṣyaga*, subdued. Possibly *pratyāmukha*, facing.

Neuters as Adverbs: *dinatrāyam*, at the three parts of the day (A. M., M., and P. M.) *dināṣṭakam*, at the eight parts (watches) of the day. Possibly (?) *saptāhanam*, at the seventh dawn.

## COMPOUNDS OF A MORE GENERAL CHARACTER.

*aparājaya*, invincibleness. *karmakārikā* (fem. of adj. -*raka*), deed-performer. *nāgendra*, a plant, probably Betel. *vaṣīkartukāma*, the desire to render submissive. Possibly also *surati*, a plant of some kind.

A few words have as yet baffled all attempts at a solution. They will be mentioned as they occur.

That the Āsurī-Kalpa must at one time have occupied a position of some importance appears from the fact that it is mentioned, according to Weber, Ind. Stud. XIII 415, under the name Āsurīyaḥ Kalpaḥ in the Mahābhāṣya IV 1, 19, Vārttikam f. 19b. In this connection it may be added that the conjecture offered by Professor Bloomfield (J. A. O. S. XI 378): “*pañcakaḥ* is probably not to be understood (with Weber, Ind. Stud. XIII 455) as one studying five different *kalpas*, i. e. *grāuta-sūtras*, but means an Atharvavedin who is familiar with these five *kalpas*,” i. e. the five belonging to the AV., has recently been confirmed by the discovery, made by the same scholar, of the word *pañcakaḥ* (stem -*in*) used in the colophon of a Kāuṣ. MS<sup>1</sup> to mean the writer of a Kāuṣ. MS. In connection with *pañcakaḥ*, says Weber (loc. cit.), the Mahābhāṣya (Vartt. 3f. 67a) mentions the words *kālpasūtraḥ*, *pārāṣarakālpikāḥ*, and *mātrkālpikāḥ*. This last word Weber does not attempt to define, but says of it: “Letzteres Wort ist in der vorliegenden Beziehung unklar.” In the Kāuṣika-Sūtra, 8, 24, is mentioned a gaṇa of hymns (AV. II 2, VI 111, and VIII 6) under the title *mātrnāmāni*, the object of which is the preventing or removing of evil; and Atharva-Pariṣiṣṭa<sup>2</sup> 34, 4, mentions the same gaṇa with the

<sup>1</sup>No. 86. Report on the Search for Sanskrit MSS in the Bombay Presidency, 1880-81, by F. Kielhorn.

<sup>2</sup>A No. 32, B No. 34. The latter numbering makes the Āsurī-Kalpa No. 37; for each MS gives between it and the Gaṇamālā two other pariṣiṣṭas—

addition of AV. IV 20, under the same name.<sup>1</sup> It also adds, *iti mātṛgaṇaḥ*.<sup>2</sup> As *kalpasūtraḥ* means one familiar with the Kalpa-Sūtras, and *paraçarakalpikah* seems to have been used of a person who had studied the Parāçara-Kalpa,<sup>3</sup> it is safe to infer that the word *mātṛkalpikah* meant one who was familiar with or made use of the Mātṛ-Kalpa, and such a text may yet be found. If it ever appears, Professor Bloomfield conjectures that it will prove to be a ritual for the use of a priest in connection with this Mātṛgaṇa. The presence of these words in the Mahābhāṣya, which contains many Atharvanic words not found elsewhere, cited as they are without explanation, goes to show that they were all well understood by the people of Patañjali's time, and therefore referred to rites and practices so familiar to the Hindoos that the mere name was sufficient to make the reader understand the author's meaning. As they are all Atharvanic, and the word *Āsurī-Kalpaḥ* is also Atharvanic, there can be no doubt that the *Āsurī-Kalpaḥ* and the *Āsurīyaḥ Kalpaḥ* are essentially the same, though the text may have suffered some changes at the hands of later authorities on the uses of *āsurī*, and it is evident that the *pariçiṣṭa* must have had considerable currency among those who made use of Atharvan rites. Additional evidence of the familiarity of the Hindoos with such practices is to be found in the Laws of Manu (XI 63), where the practice of witchcraft (*abhicāra*) and of magic with roots (*mūlakarman*) is mentioned in a list of secondary crimes (*upapātuka*). This reference also makes clear the fact that such practices are old; for they must have been well established when the Mānava-Dharmaçāstra took its present shape, and go back, therefore, in all probability, some hundreds of years before our era. On the other hand, it must be said that the MSS bear marks of a late origin. *S* mentions the Hindoo trinity (*brahma-viṣṇuhara*), contains the Buddhistical word *hevara*, uses the gen. for the loc. and ins., etc.; and all the MSS contain forms (transfers to the *a*-declension, etc.) due to analogy and not cited in any of the dictionaries, besides exhibiting in the subject-matter certain

the Mahābhīṣeka and the Anuloma-Kalpa. *B* does not number the latter or the *Āsurī-Kalpa*, but has after the Mahābhīṣeka what is evidently a corruption for 35. The PETERS. LEX., with *A*, makes the Anuloma-Kalpa No. 34. The numbering of *B* has been taken to correspond to Dr. Bloomfield's edition of the Kāuç.

<sup>1</sup> Cf. Weber, *Omina et Portenta*, pp. 350-53.

<sup>2</sup> Not in *A* or *B*; but see Bloomfield, Kāuç. S, 24, note 5.

<sup>3</sup> Cf. Weber, *Ind. Stud.* XIII 445.

tendencies which are recognized as modern. They are mentioned below.

The word *āsuri* is the fem. of an adj. from *asura* "spirit, demon," and therefore means primarily, "belonging to, or having to do with, spirits or demons." Under the form *āsuri*, the PETERS. LEX. gives the meaning, schwarzer Senf, Sinapis ramosa Roxb.<sup>1</sup> From the evidence of the MSS, *āsuri* must be a plant with a pungent leaf, and must bear fruit (*phala*) and flowers; moreover, a religious meditation (*dhyāna*) of *S*, which can hardly refer to anything else, speaks of the "bright four-sided granter of wishes"; then of the same as "reddish," "blue-colored," "having a sword in the hand," "having a hook in the hand," "having a 'red-stone' in the hand," etc. All these expressions are based upon characteristics of the plant, as will appear below. In describing the oblation the *pariṣiṣṭa* says: 'The wise man should make meal of *rājikā*' (*rājikāṁ piṣṭayed budhaḥ*), while *S* in the same passage speaks of *āsuri* as made into meal. The word *rājikā*, in fact, occurs in *S* only in *part third*, never in connection with *āsuri*, and always where the latter might be expected. The same is true of the word *rājasarṣapa*, for example,—

*vidhāne pūrvavat karmapratimāṁ rājasarṣapāḥ,  
pūrvavat kārayen nyāsaṁ, chedayet pūrvavad api.*

'In [his] preparation, as before, [one should cause] an image for the rite [to be made] with black mustard seeds. As in the former case, he should cause the [limb]-placing ceremony to be performed; he should cause [the image] to be chopped also as before.' The word *rājikā*, which was left untranslated above, is the common name for the Black Mustard of India. This plant has bright yellow flowers, and bears small dark seeds contained in a pod which is tipped by a long, straight, flattened, and seedless beak.<sup>2</sup> In all members of the Mustard Family, the pungency pervades the entire plant.<sup>3</sup> There can be no doubt that this was the plant actually used, and it is plain that the ignorant and superstitious devotee saw a goddess in the plant itself,<sup>4</sup> and found,

<sup>1</sup> Wm. Roxburg, *Flora Indica*, Semapore, 1832.

<sup>2</sup> Hooker, *Flora of British India*, I 157. The Black Mustard of Europe, which is closely related, is described as having smooth erect pods which are somewhat four-sided and tipped with a sword-shaped style. They contain small dark brown or nearly black seeds. The Black Mustard of the U. S. is similar.

<sup>3</sup> Gray, *Introduction to Structural and Systematic Botany, and Vegetable Physiology*, 1873, p. 389 f.

<sup>4</sup> Cf. the frequent similar personifications of the AV.

perhaps, in the effect of the seeds upon his palate an evidence of her supernatural power.<sup>1</sup> The "red-stone" (*rudhira*) mentioned above, and defined by the dictionaries as a certain red stone, not a ruby, here plainly means the seeds in the pod of the āsurī-plant, while the pod itself is probably the "sword," and possibly also the "hook."

The chief object to be attained was the subduing of another to one's will, or the destruction of an enemy. The use of the hymns of the AV. for the latter purpose is sanctioned by the Laws of Manu (XI 33): 'With the thought 'one should utter (perform) the hymns of the Atharva-Veda,' [let him be] without hesitation; the 'word' is the Brahman's weapon, you know, with it the twice-born should smite [his] enemies,'—

*ṣrutir atharvāṅgirasīḥ kuryād ity avicārayan,  
vāk gastrāṇi vāi brāhmaṇasya tena hanyād arīn dvijaḥ. 33.*

The other practice, as has been stated, is pronounced criminal by the same authority. The rite itself is briefly as follows: after certain introductory ceremonies, the person grinds up mustard into meal, with which he makes an image representing the person whom he desires to overcome or destroy. Having muttered certain spells to give efficiency to the rite, he chops up the image, anoints it with ghee (melted butter), curds, or some similar substance, and finally burns it in a "sacred-fire-pot." The idea that an image thus destroyed accomplishes the destruction of the person represented, or at least does him serious harm, still survives in India, and it can be duplicated in almost any country in which witchcraft has been practiced. The Sāmavidhāna-Brāhmaṇa contains a similar practice, in which an image of dough is roasted so as to cause the moisture to exude, and it is then cut to pieces and eaten by the sorcerer. An image of wax has been largely used in various countries, the life of the enemy represented having been supposed to waste away as the wax gradually melted over a slow fire. This process was known to the Greeks, to the Romans, to the Germans, and even to the Chaldeans.<sup>2</sup> A vari-

<sup>1</sup> This may also account for the name, since at the time when these practices originated the Hindoos were both very superstitious and extremely unscientific in all matters pertaining to natural phenomena, and they would, therefore, quite naturally assign the pungency of the plant to some spirit or demon.

<sup>2</sup> Cf. Theocr. Idyll II 28, Hor. Epod. XVII 76; Grimm, Deutsche Mythologie, 1047 ff.; Lenormant, Chaldean Magic, p. 5, foot-note 1, and p. 63; Burnell, Sāmavidhāna-Brāhmaṇa, Vol. I, Introd. p. xxv, and see p. 26, foot-note 1, end.



ation of the same performance is to fill the image with pins, attach a hated name to it, and set it away to melt or dry up according to the material used. This is said to be still practiced in some parts of America, England and the Continent.<sup>1</sup> It is reported that a practice of this kind, i. e. the making of an effigy to be used for his destruction by means of sorcery, was tried on Henry VI of England; and early in the present century a similar trick was used against the Nizām of the Deccan.<sup>2</sup> Among the Indians of our own country, the Ojibway sorcerers were supposed to be able to transfer a disease from one person to another by a somewhat similar process. They were accustomed to make, for the patient who paid them, a small wooden image representing his enemy; then, piercing the heart of this image, they put in small powders, and pretended by this means, with the help of certain incantations, to accomplish the desired end.<sup>3</sup> The fact that an image has been so universally used in witchcraft practices is no more remarkable than the fact that all nations have made use of images to represent their gods in religious worship, and the two things may both be referred to some law of the human mind by which similar conditions produce similar results. There is no discoverable connection between the Ojibway's wooden image and the Hindoo's effigy of dough other than the mere fact that each is the outcome of a desire to injure, and nature teaches them both to think of what is practically the same expedient.

The minor practices of the *Āsurī-Kalpa*, which are designed either to work harm to an enemy or good to the practitioner, will be found in their turn below. They seem to indicate a desire on the part of the author to furnish a short cut to power and to some of the more important blessings which were supposed to be gained by the sacrifices prescribed by the *Brāhmaṇas*; indeed, the practices of the *Āsurī-Kalpa*, as a whole, seem to show a disposition to supplant certain religious forms by simpler magical rites, while endeavoring at the same time to obtain powers for harm which religious practices either left in the hands of the educated Brahmins or did not bestow at all. It must be added, however, that the belief in the efficacy of repetition, so conspicuous in the modern "prayer-mills" of Thibet, is here plainly to be seen. In the *Āsurī-Kalpa*, as in all other Indian witchcraft practices, there is, of course, an underlying stratum of skepticism; but the

<sup>1</sup> Conway, *Demonology and Devil-Lore*, Vol. I, p. 272.

<sup>2</sup> Lyall, *Asiatic Studies*, p. 88.

<sup>3</sup> Dorman, *Origin of Primitive Superstitions*, p. 361.

great power of the priests is tacitly recognized by the care enjoined upon one who undertakes to subdue a Brahman. The practices for obtaining blessings are confined to the latter part of the *pariṣiṣṭa*,<sup>1</sup> and, from their general character, seem like an extension of the original practices, perhaps for the purpose of giving additional currency or respectability to the whole; they may possibly be regarded as a further indication that the *Āsurī-Kalpa*, however ancient its main practices may be, is, in its present shape, comparatively modern.

At the present time in America, the interest felt in witchcraft is shown by our surprisingly large and growing literature on the subject.<sup>2</sup> In India the interest felt is of a different nature, but it is none the less strong. To the Hindoo the subject is a living one, and while the native literature referring to magic and superstition has always been great, at present, especially in the vernacular dialects, it is enormous, and forms the favorite reading of the people.<sup>3</sup> So great is its hold upon the natives that Lyall says of it: "It is probable that in no other time or country has witchcraft ever been so comfortably practiced as it is now in India under British rule";<sup>4</sup> again, "in India everyone believes in witchcraft as a fact"; and just below, "In every village of Central India they keep a hereditary servant whose profession it is to ward off impending hailstorms by incantations, by consulting the motion of water in certain pots, and by dancing about with a sword." Beside this may be placed the statement of Conway,<sup>5</sup> that there are 84,000 charms to produce evil made use of in Ceylon at the present time. In so far as it throws light on the past history of such practices, the work on the *Āsurī-Kalpa* may not have been in vain.

<sup>1</sup> Both MSS recognize a division of the practices into groups—*A* into two, as shown by the figures (1 and 2), and *B* apparently into three; for it has a two (2) where *A* has one (1), and what may be a one (1) in the passage which it alone contains. It lacks the number at the end. The divisions of *A* have been marked in Roman numerals, since it has been thought best to number the *śloka*s, although the MSS do not do so. The practices of the second division are all of the same general nature.

<sup>2</sup> See Poole's Index, third edition, 1882, under the headings Witchcraft, Demonology, Magic, etc.

<sup>3</sup> Burnell, *Sāmavidhāna-Brāhmaṇa*, I, p. xxv.

<sup>4</sup> *Asiatic Studies*, 1882, p. 96.

<sup>5</sup> "Of course the witch is punished when he takes to poisoning or pure swindling" (*loc. cit.*)

<sup>6</sup> *Demonology and Devil-Lore*, I 274.



## II.—TEXT, CRITICAL NOTES, AND EXTRACTS FROM THE SCHOLIAST.

*om̐ namo rudrāya*<sup>1</sup>, *om̐ kaṭuke kaṭukapattre*<sup>2</sup> *subhaga āsuri rakte*<sup>3</sup> *raktavāsase*<sup>4</sup>, *atharvaṇasya duhite*<sup>5</sup> ‘ghore ‘ghorakarmakā-rike’<sup>6</sup>, *amukam̐ hana*<sup>7</sup> *hana daha daha paca paca mantha*<sup>8</sup> *mantha tīvad daha tāvat paca yāvan me vaçam ānayaḥ*<sup>9</sup> *svāhā*.<sup>10</sup> *çayyā-vasthitāyās*<sup>11</sup> *tāvaj*<sup>12</sup> *japed yāvat svapiti, prasthitāyā*<sup>13</sup> *gatiṁ daha daha svāhā svāhā, upaviṣṭāyā bhagam̐*<sup>14</sup> *daha daha svāhā svāhā, suptāyā*<sup>15</sup> *mano daha daha svāhā svāhā svāhā svāhā, prabuddhāyā hṛdayam̐ daha daha svāhā svāhā svāhā svāhā svāhā*.<sup>16</sup>

*athāta āsurikalpam*<sup>17</sup> *upadekṣyāmo*<sup>18</sup> ‘*tharvaṇaḥ, nāsyās tithir*<sup>19</sup> *na nakṣatraṁ nopavāso vidhīyate*. 1.

*ghṛtādisarvadrayeṣv*<sup>20</sup> *āsuri*<sup>21</sup> *çatajāpitā,*

1. *A* and *S* omit these three words. *S* begins *çṛīgaṇeçāya namaḥ*.—2. MSS (all three) regularly *patra*.—3. *B* and *S* omit.—4. So MSS (all three), fem. from transition stem in *-a*.—5. So MSS (all three), analog. voc., as if from stem in *-ā*. In all cases where an *a-* is elided it is written in the MSS.—6. *B* -*karike*, *S* -*kārike*; but in one passage (p. 23) -*kāriṇī*.—7. *B* *hana*, *A* *hana* 2.—8. *A* omits.—9. MSS -*naya*.—10. *S* *amukasya matiṁ daha daha, upaviṣṭasya subhagam̐* (cod. *çu-*) *daha daha, suptasya mano daha daha, prabuddhasya hṛdayam̐ daha daha hana hana paca paca paca* (cod. *pra-*) *matha matha tīvad daha daha yāvan me vaçam āyāti hr̥m̐ huṁ phaṭ svāhā, iti mūlamantraḥ*. *S* also calls it *atharvaṇamantraḥ*.—11. *A* *çīṣyā*.—12. *B* -*tāyāḥ etāv*.—13. *B* *prachitāyāpagatiṁ*.—14. *B* *magam̐*.—15. *B* omits, *A* *svaptāya*.—16. *S* **part third** *devadattasya* [‘Of a certain one,’ technical use] *matiṁ daha daha, upaviṣṭāyā bhagam̐ daha daha, suptāyā mano* (cod. *marā*) *daha daha, prabuddhāyā hṛdayam̐* (cod. *ṛda-*) *daha daha paca hana matha* (cod. *ra atha*) *tīvad daha yāvan me* (cod. -*vakte*) *vaçam ānayo* (cod. -*ya*) *huṁ phaṭ svāhā*.—17. *B* *āsuriṁ*.—18. *B* -*deçād atharvaṇaḥ*, *S* *vyākhāsyāmaḥ*.—19. *B* *na tasyās tithi nīratraṁ*. *S* **part third**

*çṛīmāhāde* (-*mahādeva*) *uvāca,*  
*çṛṇu vatsa mahāmantram āsurīvidhim uttamam,*  
*na ca titha* (-*thir*) *na* [*ca*] *nakṣatraṁ na māsānyāiva* (!) (*māsāny*  
*eva* ?) *vāsare,*  
*na sthānam̐ nakta* (-*te* ?) *tu kāpi na vevṛa* (!) (*veṛa* ?) *ca vidhī-*  
*yate*. 1.

—20. *A* *ghṛtādidravyasarveṣv*.—21. The mantra *nāsyās*, etc. ?

*pattrādyavavayaḥ<sup>1</sup> casya jigīṣi<sup>2</sup> cānupāyini,  
hantukāmo hi çatrūṇḥ ca vaçikartuṃ<sup>3</sup> ca bhūpatin. 2.*

*asurī<sup>4</sup> līkṣṇapīṣṭajyaṃ<sup>5</sup> juhuyād ākṛtiṃ budhaḥ,  
arkāidhasāgniṃ<sup>6</sup> prajvālya cittvāstreṇākṛtiṃ tu<sup>7</sup> tām. 3.*

*padāgrato 'ślasahasraṃ juhuyād yasya vaçy<sup>8</sup> asāu,  
ghṛtāktayā strī vaçini<sup>9</sup> pālāçāgnāu dvijottamaḥ<sup>10</sup>. 4.*

*gulāktayā kṣatriyās<sup>11</sup> tu vāiçyās tu dadhimiçrayā<sup>12</sup>,  
çūdrās tu lavaṇamiçrāi<sup>13</sup> rājikāṃ piṣṭayed budhaḥ. 5.*

*ā saptaḥat<sup>14</sup> sarva eta āsurīhomato vaçāḥ,  
kaṭutāilena trisaṃdhyāṃ kulocchedaṃ karoti hi. 6.*

*çunām<sup>15</sup> tu lomabhīḥ<sup>16</sup> sārddham apasmārī tribhir dināih,*

1. *A* yatrā-, *B* patrā-.—2. *A* jikāiṣā, *B* jigāiṣāgantugāmini.  
—3. *A* -kurvaṇḥ ca. *S* atha rājā, vaçikartukāmaḥ; but elsewhere rājavaçikartukāmaḥ. Cf. *part third*, rāmāvaçikaraṇakāmaḥ and çatrughātanakāmaḥ.—4. *B* āsurīṃ. *S* āsuryā supīṣṭayā (cod. sursipīṣṭa-) pratikṛtiṃ kṛtvārkasamidbhir agniṃ (cod. -iddhiḥ agni) prajvālya dakṣiṇapadārabhya [or -pādenā-] (cod. -pāda-) çastreṇa cittvā (cod. always cititvā) ghṛtāktāṃ juhuyāt 108 uṣṭottaraçatahomena vaçi (cod. vaçi varçi). [Sc. rājā bhavati.]  
—5. *A* arkedhanā-, *B* arke-.—6. *A* nu.—7. *A* vatyasāu.—8. *S* āsurīsupīṣṭaprakṛtiṃ kṛtvā vāmapādenākramya çastreṇa cittvā ghṛtāktāṃ juhuyāt 108 saptahe siddhiḥ (cod. sidhi).—9. *S* pālāçasamidbhir agniṃ (cod. -idhiḥ agni; similarly below) prajvālyāsuriṃ (cod. -ri; so regularly) ghṛtāktāṃ madha (!) (madhusahitaṃ?) juhuyāt 108 homena çatyahetvāra (-varo?) vaçam anayati.—10. *S* khadirasamidbhir agniṃ prajvālyāsuriṃ madhusahitam (cod. madha-) 108 homena saptahe va (!) (vaçi) bhavati.  
—11. *B* madhumiçrayā. *S* udumbarasamidbhir . . . dadhyaktāṃ (cod. dardhoktāṃ).—12. *B* miçritāṃ. [Sc. pratikāyāḥ?] *S* udumburasamidbhir . . . lavaṇamiçrāṃ kṛtvā trisaṃdhyāṃ (-am) juhuyāt 108. For an enemy, *S* asurīṃ kaṭukatāilāktāṃ, līmbakāṣṭe agni (!) (nimbakāṣṭenāgniṃ) prajvālya homayo (-yet) 108 homena satpāhāṇna (!) (saptaḥanaṃ?) [or -āhe] mriyate rīpuḥ.  
—13. *B* samāhat.—14. *S* çvetakhararomā (!) asurī (!) ekikṛtya (-romāsurim eki- or -romāsuriṃ cāiki-?) yasya nāṇmām (!) (nāmnā?) juhuyād akasmād apasmārāu (-re?) gūdyate (!) (guhyate?).—15. *B* (not in *A* or *S*) çunām tu lomabhi (-bhir) atra patraṃrīpya (!) (patraṃ rīpya?) rīṅgaṃ (!) (līṅgaṃ?) vā rāja-sarṣapāiḥ samālipyātu (-ya tu?) bhūpayet (!) (dhū-?), gaureregrāṃ (-rāgraṃ?) tato dadyān mriyate sāva (sarvaḥ?) samāçayaḥ,  
abhakṣubhakṣoç cārogyaṃ sarvarogaprayojanam.  
samjñātū (-tāḥ?) piṇḍapātāu (-pātikā?) japāt pāpā bhavanti hi,  
ekāduçānujaptarīyaṃ kulocchedakṣato (-chedaḥ kṣa-?) bhavet. 1. (?)

*nivṛtīḥ<sup>1</sup> kṣīramadhvājyāir<sup>2</sup> lavaṇena tu sajvarī.<sup>3</sup> 7.*

*arkāidhaḥsamidagnāu<sup>4</sup> tu<sup>5</sup> karoti<sup>6</sup> sphoṭasaṁbhavam,  
teṣāṁ upaṇamaṁ<sup>7</sup> vidyāt sureçvarya<sup>8</sup> gṛhṭena ca. 8.*

*arkakṣīrāktayārkaṅagnāv akṣiṇī sphoṭayed<sup>9</sup> dviṣaḥ,  
gatāsumāṁsaṁ tasyāiva nirmālyaṁ citibhasma<sup>10</sup> ca. 9.*

*eṣāṁ cūrṇena saṁsprṣṭo hāsyacīlo<sup>11</sup> 'bhijāyate,  
ajākṣīrāktayā homāt<sup>12</sup> tasya mokṣo<sup>13</sup> vidhīyate. 10.*

*tagaraṁ kuṣṭhaṁ<sup>14</sup> māṁsī ca tasyāḥ pattrāṇi cāiva hi,  
etāiḥ ḥlakṣṇāis tu saṁsprṣṭaḥ<sup>15</sup> prṣṭhataḥ paridhāvati. 11.*

*tasyāḥ phalāni mūlāni surabhihastimedasā,<sup>16</sup>  
sūkṣmataddravyasaṁsparçād<sup>17</sup> anudhāvaty acetasaḥ.<sup>18</sup> 12.*

*vaiçyasādhane homyāç çūrṇāi (homayec chūrṇāiḥ?) suratibhiḥ (?)  
kṛtām,  
catuṣpathe tu çūdrasya padmīnyotkarāṇe yatu (yā-?).  
likhītvā nāma saṁgṛhya karāgrāṅgulīṣṭitam (-pīḍi-?),  
çirahpīḍājvaraḥ çūlaṁ vimatiḥ svastyasaṁgatiḥ [svastyasaṁgatiḥ].  
valpādyā (kal-?) vā prayoktavyā vrāhmaṇādicatuṣṭaye (brā-),  
evaṁ saṁpaty abhicāraç [ca] caturṇām api darçitaḥ.*

1. MSS *nivṛtīḥ*. *S* juhuyāt pranmānayane (!) (pratyānayane?)  
*kṣīrāktāṁ kṛtvā homa* (-mam?) 108 tataḥ sthito bhavati.—2. *B*  
*çīranaghājyāir*.—3. *S* āsurīm lavaṇamiçrām juhuyāt 108 sapṭāhe  
jvareṇa prathānayane (!) (pratyā-) *kṣīrāktāṁ juhuyāt* 108 para-  
svastho bhavati.—4. *B* arghedhāsa-, *A* arkeṇḍha-. *S* āsurīm-  
bapattrāṇi 108 (cod. -nīva-).—5. *B* omits.—6. *A* karoviṣphoṭa-,  
*B* karute puruṣa sphoṭa-. *S* hutvā sa viṣphoṭakāir gṛhyate.—7.  
*A* upasa-.—8. *S* prathānayana (pratyā-) āsurīm kṛtvā 108 svasto  
bhavati.—9. *B* -ṭamyē. *S* āsurīm arkakṣīrāktāṁ kṛtvā . . . homayed  
yad asya nānmām (!) (nāmnā?) gṛhṇāti tasyākṣi sphoṭayati. For  
cure, *S* āsurīm *kṣīrāktāṁ juhuyāt* 108.—10. *S* āsurīm citābhasma  
mahāmaṁsaṁ pretakaṁ nirmālyam ekīkṛtya 108.—11. *S* mantri-  
tena caṁṇena (cūrṇ-) yasya spūnāti (!) (sprṇati?) sa unmatto  
bhavati.—12. *B* hometa.—13. *S* āsurīm ajākṣīrāktāṁ kṛtvā svastho  
bhavati. In *S* the order is "Eye-twitching," "Epilepsy," "Fever,"  
"Loss of sense," "Boils."—14. *A* kuṣṭa, *B* nagaraṁ kuṣṭha.—  
15. *S* abhimantritenā yasya spūçati (spr-) sa prṣṭhato 'nucaro  
bhavati.—16. *A* surarbhīr ha-.—17. *A* sūkṣmetat dra-, *B* sūktāṁ  
tadra-.—18. *S* has,—

*uçīraṁ tagaraṁ kuṣṭham usrām oḥasitghāthaṁ (!) (५५५) paç-  
caka (pañcakam),  
āsurīpuṣpasamīyuktaṁ sūkṣmacūrṇaṁ tu kārayet 108, (cod. -yet,  
tenācatābhi 108)  
abhimantritenā (cod. mantrī-) yasya çati (sprçati) çavaço (sa vaço)  
bhavati (bhavet). 14.*



*achidrapattrāṇy asita uçīrah<sup>1</sup> sarṣapās tathā,  
 etaccacūṇat parvataphalanī<sup>2</sup> clāiḥ cāivāparajayah<sup>3</sup>. 13. I.  
 kusumāni manahçilā priyangulagarāṇi<sup>4</sup> ca,  
 gajendramadasaṁyuktam<sup>5</sup> kiṁ kurvāṇas tv akimkaram<sup>6</sup>. 14.  
 yāç ca<sup>7</sup> striyo 'bhigachanti tā vaçah padalepinaḥ<sup>8</sup>,  
 sapuṣpāni<sup>9</sup> tām samādāyāñjanaṁ nāgakeçaram<sup>10</sup>. 15.  
 anenaktūbhyām<sup>11</sup> akṣibhyām yaṁ<sup>12</sup> paçyēt sa ca kiṁkaraḥ,  
 añjanaṁ tagaraṁ kuṣṭhaṁ<sup>13</sup> devījaṁ kāṣṭham eva ca. 16.  
 māṁsi ca sarvabhūtānām sāubhāgyasya tu kārāṇam<sup>14</sup>,  
 tatsamidhām lakṣahomān nidhānam paçyate mahat<sup>15</sup>. 17.  
 sarpir[dadhi<sup>16</sup>]madhvaktapattrāṇām vṛddhaputrī<sup>17</sup> sahasrataḥ,  
 rājyam tu labhate vaçyaṁ tatpatratrisahasrataḥ<sup>18</sup>. 18.*

1. *B* uçīraṁ.—2. *B* puts ç lokas 13–18 directly after the passage which it alone contains.—3. *A* yvataphala ghate cāi-. *S* has instead,—

*āsuriṣuṣpapattrāṇi puṣpāṇi ca phalāni ca,  
 nāgendraphalasaṁyuktam sūkṣmacūrṇam tu kārayet 108,  
 abhimantritena yana (yasya) spṛçati sa vaço bhavati (-vet). 15.*

—4. *B* mriyaṁyu ta-. *S* has,—

*manahçilā priyaṅguç ca tagaraṁ nāgakeçaram,  
 āsurīphalasaṁyuktam sūkṣmacūrṇam tu kārayet 108 [aṣṭaçatāni],  
 abhimantritena ya (yasya) spṛti (spṛçati) sa vaço bhavati (-vet). 16.*

—5. *B* gajendrāsa saṁ.—6. *A* akrdvaram.—7. *A* yasyā.—8. *A* -lepinaḥ, *B* pāraṣādalepalāt.—9. *B* puṁspānāṁtsa.—10. MSS -kesaram.—11. *B* añjanetūktām.—12. *B* yaṁ yaṁ paçyēt sa kiṁkaraḥ. *S* abhimantritena cakṣuṣy añjayitvā yaṁ nirīkṣayati sa vaço bhavati.—13. *B* omits, *A* kuṣṭa.—14. *S* has instead,—  
*āsuryaṅgapañcakenātmānam dhūpayet,  
 yasyāgagaṇḍham (!) (yo 'sya gandham?) tighrati (ji-) sa vaçyo  
 bhavati. 18.*

It also reverses the order of the two following statements.—15. *S* has,—

*dadhimadhughṛtāktām hutvāsuriṁ juhuyāt,  
 mahānidhānaṁ labhate daçasahasrāṇi,  
 çatāyur vāi puruṣā (-ṣaḥ). 20.*

—16. Omit on account of metre? *S* āsurīm madhughṛtāktām hutvā . . . labhate putram. 19.—17. *A* vṛdvapannīm.—18. *B* tatpatratridhānaṁ . . . -trisahasrataḥ, repeating from çloka 17 last pāda to 18 end inclusive. It then has sārddham . . . acetasaḥ (çloka 7 end of first pāda to çloka 12 end inclusive), after which it continues with çloka 19 (suvārṇa-). *S* has,—  
*rājyārtham madhughṛtāktām juhuyād āsurīlakṣmīm,  
 sa rājyam labhate. 21.*

*suvarṇasahasraprāptis<sup>1</sup> tatpattrāṇāṁ tu lakṣataḥ,  
sahasrajapāc<sup>2</sup> ca tadvad udake kṣirabhakṣiṇaḥ. 19.*

*vāriṣpūrṇe 'tha kalaḥ<sup>3</sup> palāṇipallavān kṣipet<sup>4</sup>,  
snānād alakṣmyā<sup>5</sup> mucyeta sāuvarṇakalaḥ<sup>6</sup> 'pi tu'. 20.*

*vināyakebhyaḥ snānato dāurbhāgyāc cāiva durbhagāt<sup>8</sup>,  
prsthataḥ cānudhāvanti saṁsprṣṭā<sup>9</sup> udukena tu. 21.*

*uṣṭraṁ tagaraṁ kuṣṭhaṁ<sup>10</sup> mustā<sup>11</sup> tatpattrasarsapālḥ,  
cūrṇenābhihitas<sup>12</sup> tūrṇam iṣvaro 'pi vaḥo bhavet. 22.*

*tulasī bhūmadā devī cūrṇasprṣṭas<sup>13</sup> tathā vaḥi,  
rājabhaye<sup>14</sup> sureṣvarī mārjanād<sup>15</sup> dhāraṇāt tathā. 23.*

*na<sup>16</sup> syād asyādbhutaṁ kiṁ cin<sup>17</sup> na kṣudropadravas<sup>18</sup> tathā,  
nānāiṣvaryaṁ<sup>19</sup> nāprajātvaṁ<sup>20</sup> yasya devy āsurī gṛhe. 24.*

*yasya devyāsuri gṛhe<sup>21</sup>. II.*

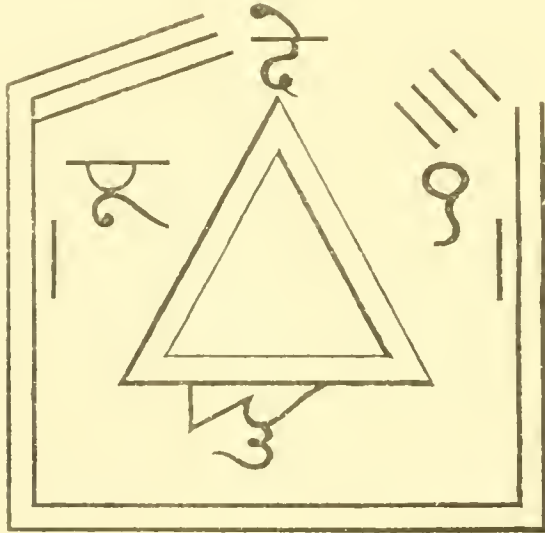
*ity āsurīkalpalḥ samāptah<sup>22</sup>.*

1. *A* svarṇasahasrasyāptis tu tatpuṣpāṇāṁ. *S* suvarṇātham āsurīphalāni daṣasahasraṁ hutvā suvarṇasahasraṁ labhate.—
2. *B* sahaja-. *S* payobhakṣy āsuryudake prakṣiṇāṁ (!) (dakṣi-?) dityāmukho (!) (pratyā-?) bhūtvā daṣasahasraṁ japet.—3. *A* -laḥ lokeṣi.—4. *B* -vāṁ kṣapet. *S* āsurīpallavāir aṣṭaṣṭōti-mantritaṁ (!) (aṣṭottaraṣṭābhimantritaṁ?) saṁpūrṇaṁ kṛtvā atma (!) (kṛtvātmānaṁ?) snāpayeta (-yed?) ma (!) (ātmānaṁ?) dhūpayet.—5. *B* -kṣmī. *S* alakṣmīṁ muṇcyati (!) (muṇcati), vināye kopasvarga (kopasargaṁ?) muṇcati.—6. *A* -phalaḥ.—7. *B* -pi va.—8. *A* -gān. *S* durbhagā subhagā bhavet.—9. MSS saṁsprṣṭa.—10. *A* kṣṣṭaṁ, *B* kuṣṭaṁ.—11. *B* mastārāsṇātātpatra.—12. *B* -bhihatas.—13. *B* -ṣṭasas.—14. *A* -bhaya.—15. *B* mārjanāt, vāraṇās tathā. *S* has instead, cyartuttha (!) (caturthaṁ?) jvarādibhūtān aṣṭaṣṭāni japeta mārjayena (!) (-nena?) prakṣiṇa (-ṇaṁ?) mucyati (-te?).—16. *B* na ca tasyadbhu.—17. *A* -ci na.—18. *S* has instead, āsurīpiṣṭaṁ ṣatavārāṇāṁ (!) (-raṇā?) parijaspya (-apyā) ṣirasi dhāpayeta gṛhīto mucati (-cyate?), duṣṭagrhitānām āsurīṁ homayet 108 tato mucyati (-te) kṣīpram.—19. *B* -nīṣva.—20. *B* -pramataṁ. *S* has instead, atha mantraṁ prakāṣayati lokānāṁ hitakāmyayā, āsurīmantraḥ saṁpūrṇam (-ṇo) astu ('stu).—21. MSS gṛhe iti.—22. *A* -taḥ. 35.

## III.—TRANSLATION AND COMMENTARY.

Oṃ, obeisance to Rudra : oṃ, O pungent one, thou of the pungent leaf, blessed asurī, reddish one, thou of the reddish garment, O daughter of atharvan, non-terrific one, non-terrific wonder-worker (deed-performer), 'so-and-so' smite, smite, burn, burn, cook, cook, crush, crush, so long burn, so long cook, until thou hast brought [him] into my power : Svāhā.<sup>1</sup>

This is the so-called fundamental formula (*mūlamantra*). Preceding it *S* gives, somewhat at length, a preparation rite (*puraṣ-carāṇavidhi*), in which a triangular fire-pot is prescribed for use in reverencing the goddess. *Part third* gives a diagram of it which is here duplicated. It appears that the altar-mouth was so



placed that one angle pointed to the south ; for the diagram has *pū* for *pūrvā* "east," *u* for *udīcī* "north," *de* probably for *dakṣiṇā* "south," and a figure one (*1*) which may easily be a corruption for *pr*, *pratīcī* "west." Cf. (*part first*) *puruṣahastapramāṇe* (cod. -ṇam) *trikonaḥkūṇḍe*<sup>2</sup> *vedīyonisahitam sattvā* (cod. *satvā*) *dakṣiṇa-*

<sup>1</sup> 'Good-offering, good oblation.' Used at the end of invocations very much as we use Amen.

<sup>2</sup> The equilateral triangle has been a favorite figure in mysticism as well as in magic. See description of the pentacle in *Dictionnaire Infernal*, Sixième Édition, 1863, p. 518. Cf. also Cornelius Agrippa, Vol. I, p. 196 ff., *De undenario & duodenario cum duplici duodenarii Cabalistica & Orphica*; also I 226 ff., *De Geometricis figuris atque Corporibus quavirtute in magia polleant, & quae quibus elementis convenient, atque coelio*.



*karṇike devīm* (cod. -vi) *pūjayet*.<sup>1</sup> 'Having reclined (sat down), one should worship the goddess in a three-cornered fire-pot of the size of a man's hand, with an altar-mouth having [its] point (ear) to the south.' The preparation-rite includes an oblation of ghee and sugar (*ghṛtaçarkarāhoma*), garlands of the red, sweet-smelling oleander (*raktakaravīrapuṣpamālā*), an ornament (mark) of red sandal-wood (*raktacandanatilaka*), the partaking of a brahmacarya-oblation (*brahmacaryahaviṣpānam bhaktvā*, cod. *bhaktā*), and a lying on the ground (*bhūmiçayana*).<sup>2</sup> **S, part second**, adds, *dakṣiṇābhīmukho nityam* 'facing the south constantly,' *kambalāsanaṁ* 'sitting on a woolen blanket,'<sup>3</sup> *raktavastraparidhānam* (cod. *traṇ pari-*) 'putting on a red garment,' and *raktagandhānulepanam* 'anointing with red sandal-wood powder.'<sup>4</sup> **S, part third**, says also, *sarvatra prāṇāyāmādiṣu* 'in all cases in the holding of the breath in worship, etc.'

The address to the Āsuri-goddess, beginning the "fundamental formula," occurs in **S** several times, mostly in **part third**, with slight variations in form. In one instance it has as one of its introductory phrases, *netratrayāya namaḥ* "obeisance to 'Three-eyes,'" and then continues, *om hrīm kaṭuke*, etc. Under the title *japamantraḥ* "whisper-spell," it appears in the form, *om klīm hrīm ṣrīm kṣāuṁ kṣāuṁ ṣrīm hrīm klīm om, kaṭupattre subhaga*

<sup>1</sup> **Part second** says of it: *trikoṇakaravuyonisahitaṁ karavuhastamātraṁ tu kuṇḍaṁ kāryam, onisahita (!) (yonisahitaṁ ? hardly oṇi-) ayāta (athāto ?) brāhmaṇa-dakṣiṇāmukhavesīne (!) (-vāsini ?) homa (-mayet ?) karavukuṇḍanu (!) agna (!) (-de tv agniṁ ?) dakṣiṇakaravum paraṁ (-rā ?) siddhi (siddhiḥ)*. 'A fire-pot must be made having a triangular — altar-mouth of the size of a — hand moreover; thereupon (?) one should offer an oblation (?) in the — fire-pot with an altar-mouth having a situation towards the south suitable for worship (?) [having kindled] a fire moreover with a — to the south. The greatest magic (success) [results].' The word *karavu* occurs nowhere else and is not at present translatable.

<sup>2</sup> Cf. **part second** *bhojanam haviṣpānam ekasuktaṁ (!) (-bhuktaṁ ?) bhūmiçayanam brahmacaryam*; also **part third** *jitendriyaḥ* (cod. *yā*) *pūjayed āsurīm devīm* (cod. -ri devī).

<sup>3</sup> For explanation see *Durga Puja (durgāpūjā)* by Pratāpachandra Ghosha (*pratāpachandra ghoṣa*), note 19, p. xxix.

<sup>4</sup> It heads the preparation-rite with the words *atha padgātimantra (-aḥ)*, and ends it by saying *iti darīkathitaṁ (-aḥ) mantram (-aḥ)*. The first seems to mean, 'The going to the feet [of Rudra] text' (*pad* for *pad*). The second is a puzzle; but it probably contains some similar idea referring to the propitiation of the god.

*āsuri raktavāsase 'tharvaṇasya duhite 'ghore 'ghore svāhā, om  
kṛīm hrīm grīm kṣāum kṣāum grīm hrīm kṛīm om.*<sup>1</sup>

Following the mūla mantra, *S* gives a 'limb-placing ceremony' (*aṅganyāsa*), consisting of "obeisance" paid to the fingers in pairs, and to the two palms and backs of the hands. The object of such a ceremony is said to be the mental assignment of various parts of the body to certain divinities, with accompanying gestures and prayers.<sup>2</sup> In the present case, the end in view seems to have been the propitiation of Rudra.<sup>3</sup> Next in order comes a meditation (*dhyāna*), in which the protection of Durgā is invoked, and mention is made of some of her characteristics, among them the possession of 90,000,000 bodily forms (*durgā navakoṭimūrti-sahitā*).

In the case of a woman lying on a couch, as long as she sleeps, one should mutter : 'Of her arisen the going burn, burn : svāhā, svāhā ; of her seated the bhaga (pudenda) burn, burn : svāhā, svāhā ; of her asleep the mind burn, burn : svāhā, svāhā, svāhā, svāhā ; of her awake the heart burn, burn : svāhā, svāhā, svāhā, svāhā, svāhā.<sup>4</sup>

1. So then we will teach the Āsurī-Kalpa of the Atharva-Veda (atharvan). For her not a 'lunar-day,' nor a 'lunar-mansion,' nor the kindling of a holy fire is decreed.<sup>5</sup>

2. Over all material consisting of ghee, etc., the āsurī<sup>6</sup> is caused to be muttered<sup>7</sup> one hundred times, And [let there be] a

<sup>1</sup> For other lists of particles somewhat similar in nature, cf. Durga Puja, pp. 36 end f. and 61 end. It has been thought best to keep the anusvāra throughout ; the MS uses the anunāsika sign, possibly to indicate a prolongation of the vowels by nasalization.

<sup>2</sup> See Durga Puja, p. 30 ff., and note 21, p. xxxi f.

<sup>3</sup> Cf. *part third*, *tatra karāṅgulīnyāsaḥ, evaṁ rudayādi (rudrāyādāu) nyāsa evaṁ mantraṁ (-aḥ) samāṁ (sāma?) nyāsaṁ (-aḥ) kartavyaṁ (-aḥ) sadhakottamāi (sādhakottamāiḥ)*. 'Then the finger-placing ceremony ; thus to Rudra in the beginning the nyāsa, thus the mantra, the sāmān ; the nyāsa is to be performed with the highest magical [rites].'

<sup>4</sup> *S*, *part first*, does not contain this formula.

<sup>5</sup> 'The highest āsurī-ordinance.' Cf. p. 11, foot-note 19, where a fuller but not altogether clear form of the mantra is given.

<sup>6</sup> Probably the mantra just given, possibly the mūla-mantra.

<sup>7</sup> Cf. Laws of Manu, II 85, where the statement is made that muttering [the syllable *om*, the words *bhūr*, *bhuvaḥ*, and *sva*, and the Sāvitrī ṛc (RV. III 62, 10)] is ten times better than a regular sacrifice ; if they are muttered so low that they cannot be understood, they avail one hundred times more than a regular sacrifice ; and, if they are recited mentally, one thousand times more. This is possibly the starting point of the notion that muttered words and par-

portion of this<sup>1</sup> consisting of leaves, etc. . . . . [Let there be] one, surely, who desires to smite [his] enemies and to render submissive kings.

Owing to the uncertainty of the text,<sup>2</sup> it has been thought best to omit the translation of one pāda, though a provisional reading has been adopted. *S* has nothing corresponding to it, but reads : *atha grī āsurīmantram (gryāsurīmantram) mā atharvāṇa ṛṣiḥ (mātharvāṇarṣir) asuridevatā (āsuri-) hrīm bījaṁ (-m) asuri-çakti (āsuri-) naṣṭikachandaḥ (-ndo) mama çatruksayaṁ (-yo) mārāṇe mohane vasikarāṇe (vaçī-) stambhane (stambh-) vini-yogaḥ*, 'Then me possessing the divine āsurī-mantra [let] the seer of the Atharva-ritual, [let] the āsurī-divinity [help?]:

ticles possess a peculiar and mysterious power which even the gods cannot escape, and by which the person understanding how to use them can control divine as well as human agencies and accomplish what he wills. At the present time in India, the Brahmans consider it a sacrilege to utter the word *om* (pronounced aūm as representing the trinity) aloud, and they also still attach wonderful powers to it. Cf. the *om maṇi padme hūm* of the Buddhists.

*S* regularly gives the number of oblations as one hundred and eight, and a mantra is as regularly said to be pronounced with the oblation. One hundred images are mentioned by *S*, **part second**—*sarṣapatāilāhomaḥ* (cod. *parṣ-*) *pratimāçataḥ* 108—but the number 108 follows immediately, as elsewhere.

<sup>1</sup> The āsurī-plant.

<sup>2</sup> The reading of *A* is impossible as it stands, and that of *B* presents difficulties which can hardly be overlooked. The word *jigāiṣa* could scarcely be anything but a secondary adjective derivative from *jigīṣa*, meaning "he who desires to conquer" (here fem.), while *gaṁtu* or *āgaṁtu* might be a 3d, sing., root-aor., inv. or the stem of the inf. used in a compound. It is difficult to see why a woman should be specified as the one desiring to conquer, and even if it were plain the rest would remain unsatisfactory. The root-aor. of the *√gam* is confined to the Vedas, Brāhmanas, and Sūtras (Whitney, Roots, Verb-Forms, etc.) and may justly be suspected here, though the MSS seem to use some Vedic words, for example, *homa* (probably for *homaṁ*), the *√yu* (p. 93, foot-note), and *indha* (*A*, çloka 8). The infinitive stem also, as part of a compound, does not here make satisfactory sense, though the form is unobjectionable. The three lines taken together evidently serve as a sort of introduction to the practice, and taking the reading given in the text (as emended from the better MS), the whole may perhaps be rendered freely:

'The āsurī-[mantra] is caused to be muttered one hundred times over all sorts of materials, such as ghee, etc.; [There is to be] both a portion of the [āsurī] consisting of leaves, etc., and [there is to be] a desire to conquer without [ordinary?] means (by magic?); For [there is] one who both wishes to smite [his] enemies and to render submissive kings.'

While this is not altogether satisfactory from a Sanskrit standpoint, it is the best that can be done at present.



hrīm. [There is] the core of the mantra (seed) possessing the might of āsurī, the desire to destroy, the destruction of my enemy; in the slaying, in the stupefying, in the making submissive, in the fixing like a post [this is] the practice.'

Following this statement *S* has a "contemplation" (dhyāna), in which the person should meditate (dhyāyet) on the bright four-sided granter of wishes (cuklāṁ caturbhujām<sup>2</sup> varadām), having a hook in the hand (aṅkuṣahastām), adorned with all ornaments (sarvālaṅkārabhūṣitām), seated in the padmāsana-position<sup>3</sup> on a serpent (nāgopari padmāsanaopaviṣṭām), and having a gracious countenance (prasannavadanām). The MS then has, *iti vaçīkaraṇe*, 'Thus [readeth it] in the making submissive.' Secondly, in the fixing like a post (*stambhane*) the person is to meditate on the reddish, four-sided, fearless wish-granter (*kapilāṁ caturbhujām abhayavaradām*), with sword in hand (*khaṅgarahastām*), having as an ornament a half-moon crest(?) (*candrārdhamāulīnepathyām?*<sup>4</sup> cod. *caṇḍārdhamāulīneprāṁ*), etc. And thirdly, in the slaying or magical incantation for that purpose (*māraṇe*), he should meditate on the blue-colored, four-sided, fearless wish-granter (*nīla-varṇāṁ*, etc.), having a "red-stone" in the hand (*rudhira-*), seated on a dead-man (*mṛtamānuṣopaviṣṭām*), wearing a muṇḍāgarland (*muṇḍāmālādharām*), etc. The meditation contains several vocatives addressed to the goddess, for example, *kṣame*<sup>5</sup> "gracious one," *nāgayajñopavitini* "thou that hast a snake for sacred cord," and so on. The corresponding reflection of *S*, **part third**, written in *çloka*s, begins: 'This is the time-triad meditation. [There is the meditation] pertaining to passion and also [that] pertaining to goodness and [that] pertaining to spiritual darkness; thereupon the highest, accompanied by all sacred rites, divine, hard to be attained accomplishment by magic [takes place],—

*atha kālātrayaṁ dhyānam.*

*rājasam sātṛvīkī (!) (sāttvikam) cāiva tāmasam ca tataḥ param,  
sarvakarmasamāyuktam sādhanam devadurlabham. 1.*

<sup>1</sup> For a similar dhyāna, see Durgā Puja, p. 34 f.

<sup>2</sup> This word is used as an epithet of Viṣṇu in the sense of having "four arms."

<sup>3</sup> A posture in religious meditation. The person sits with his thighs crossed, one hand resting on the left thigh, the other held with the thumb upon his heart, while his eyes are directed to the tip of his nose.

<sup>4</sup> *Candrārdhamāulī* is an epithet of Çiva.

<sup>5</sup> An epithet of Durgā.

The three parts of this meditation treat mostly of the adornment and characteristics of a goddess. The first following the passage just cited begins: 'At dawn [one should meditate on the goddess'] shining with reddish apparel, adorned with guñja<sup>2</sup> and vidula(?),<sup>3</sup>—

*prātā* (cod. *prātarakta*-) *raktāmbarābhāsām guñjāvidumabhūṣitām* (!) (-*avidula*-?).

It continues with similar expressions, and the third *çloka* reads: 'The one having three eyes and having four mouths, illustrious with the murmuring proceeding from the reading of the Veda, Possessed of staves and a disk,<sup>4</sup> carrying a sacrifice-spoon<sup>5</sup> and ladle, a beautiful one,'—

*trinetraīm ca caturvaktraīm vedadhvanivirājitām, daṇḍekamaṇḍalāiyuktām* (!) (*daṇḍikāmaṇḍalāir yuktām*?) *çuvaḥ-çrucadharām* (!) (*sruvasruca*-?)<sup>6</sup> *çubhām. 3.*

It ends with the words *iti rājasam*, 'Thus [readeth] the [meditation] pertaining to passion.' The second begins: 'At midday [one should meditate on] the goddess wearing white apparel, moreover always gracious, Having put on a white garment, carrying a white serpent,<sup>7</sup> Decked with garlands of *mālatī*<sup>8</sup> along with white sandal-wood ointment, etc., Having an appearance like [that of] the fruit of the *ghātri*,<sup>9</sup> made beautiful with a string of pearls in the nose,'—

<sup>1</sup> This meditation contains no verb; but from the meditation in *S, part first*, it is evident that *dhīyāyet* is to be supplied. The *devīm* is expressed in the next division.

<sup>2</sup> *Abrus precatorius*.

<sup>3</sup> *Calamus rotang* or *Calamus fasciculatus*.

<sup>4</sup> The disk is mentioned again just below in another section of the meditation. There is a general tendency noticeable in both divisions of *S* to repeat certain ideas in the three parts of the meditation.

<sup>5</sup> The constant use of these two implements together makes it probable that this is the meaning of the passage, which is very corrupt.

<sup>6</sup> Transition stem in *-a* from *sruc*, though possibly bad writing for *sruva*. The *sruc* is a large spoon or ladle, made usually of *palāça*- or *khadira*-wood, and is used for pouring ghee on a sacrificial fire; the *sruva* is a small spoon used for skimming the fat from the pot into the *sruc*. The reading *suvaḥsruca*- may be suspected here.

<sup>7</sup> There are several plants called *kañcukin*, and it may possibly be one of these.

<sup>8</sup> *Jasminum grandiflorum*.

<sup>9</sup> Emblic myrobolan.

*ṣuklāmbaradharāṁ devi (!) (-vīm) madhyāhne tu sadā ṣivāṁ (!)*  
*(-vām),*  
*ṣubhramastraparidhānāṁ (-nām) ṣretakañcukidhārīṇī (!) (ṣveta-*  
*kañcukidhārīṇīm?). 5.*

*ṣubhracandanalepadyāṁ mūlatīmālāmaṇḍitām (-pādyamāl-?),*  
*ghātrīphalasamākārāṁ nāsāmāuktikaṣobhitām. 6.*

To these expressions may be added *triṣūlacandrāhidharām* (cod. *-hīdharā*) 'bearing a trident and a white serpent,' and *ṣvetavṛṣa-bhasaṁsthitām* 'standing by a white bull.' It ends with the words: *iti tāmasam* 'Thus [readeth] the [meditation] pertaining to spiritual darkness.' The third division is substantially as follows: 'In the afternoon moreover [he should meditate on] the goddess made beautiful with a black ornament, Having put on a black garment, decorated with an ornament (mark) of *kastūrī* (musk?), Adorned with three eyes in a streak of black antimony [applied to the lashes as a collyrium], Sitting down along with a bird, made illustrious with a conch-shell and a discus,<sup>1</sup> Possessed of a blue lotus,<sup>2</sup> decked with garlands of holy basil,<sup>3</sup> Thus at evening the goddess<sup>4</sup> *Lakṣmī*, in a black color, obeisance! one praises' (?),—

*aparāhṇe (cod. -āhṇe) tu sā (!) tām (?) devi (!) (-vīm) kṛṣṇālāṁkāra-*  
*ṣobhitām,*  
*kṛṣṇapaṭaṭaparidhānāṁ (-ām) kasturītilakāṅkitāṁ (!) (kastūrītila-*  
*kāṅjitām?).*

*kṛṣṇakajjalarekhāyāṁ locanatrayaabhūṣitām,<sup>5</sup>*  
*vihaṅge (-haṅgena) saṁāsīnāṁ (-āsīnām) ṣaṅkhacakravirāji-*  
*tām. I.<sup>6</sup>*

<sup>1</sup> Cf. *ṣaṅkhacakraḡadūdharma* 'holding a conch-shell, a discus, and a mace'; an epithet of Viṣṇu.

<sup>2</sup> *Nymphaea caerulea*.

<sup>3</sup> *Ocymum sanctum*.

<sup>4</sup> Possibly the reading should be *rāmāṁ devīm* 'the beautiful goddess'; but there is reason to believe that it should be *ramām*. Preceding the "Time-triad meditation," there is a brief *āsurī*-meditation of a similar nature, introduced by the words *āsurīdhyānam ādāu ca vāidīdhyānam (vedī-?)* 'The *āsurī*-meditation and in the beginning the altar-meditation,' in which *Ṣrī* and *Lakṣmī* are both mentioned (cod. *ṣrī ca te lakṣmī*), and the meditation of *S*, **part first**, referring to *Durgā* also mentions *Lakṣmī*. The tendency of the MS to repeat has been mentioned.

<sup>5</sup> *trilocanī* is an epithet of *Durgā*; *trilocana*, of *Ṣiva*. It is probable that the *netratraya* used in a form of the *mūlamantra* (p. 17) refers to the latter.

<sup>6</sup> The numbering of the MS has been followed.



*nīlotpalasamāyuktāṁ tulasīmālāmaṇḍitām,  
eva (-vaṁ?) sāya (-yaṁ?) ramā (-māṁ?) devī (-vīṁ) kṛṣṇavarṇe  
namo (-maḥ?) stute. 2.*

The next passage is almost hopelessly corrupt. It contains enough syllables for more than three *çloka*s, has the figure four (4) at the end, and seems to emphasize some of the items already mentioned.<sup>1</sup> It concludes with the words: *ity ādi (-dāv?) āsurī-trikāladhyānam* 'Thus in the beginning [of the rite (?) readeth] the āsurī time-triad meditation.' Further references to the goddess follow, among them; *mahādevī (-devy?) aghorakarmakārīṇī*<sup>2</sup> (-ṇī?) "great goddess non-terrific deed-performer." The whole ends as follows: 'And also [thou who dost grant] much compassion [and] who dost bestow many a success, The meditation of Brahma, Viṣṇu and Çiva, deliver the three worlds, O mother.<sup>3</sup> Thus precisely [readeth] the supreme meditation. O āsurī, supreme mistress, [Thou art] the giver of success to the magical [rites] producing enjoyment and deliverance. Thus in the beginning [readeth it] in the āsurī-meditation,'—

*aneka (-kaṁ?) cāiva kārūṇyām (-yam?) anekasiddhidāyini, (-in  
dā-?),  
brahmaviṣṇuharadhyānaṁ trāhi trāilokyam ambike. 3.*

*ity eva paramadhyānam āsurī parameṣvari,  
sādhakānāṁ siddhidātā bhuktimuktiphalapradā. 4.*

*ity ādi (ādāv?) āsurīdhyāne.*

The significance of these references to the goddess āsurī will be discussed below. It appears from the references to the three parts of the day that the oblations were made at the periods named, and the three parts of the meditation, in the order given, were used with them, i. e. the one referring to *rajas* was used in the morning, that referring to *tamas* at noon, and the one refer-

<sup>1</sup> The passage begins with the words: *sāttvikāṁ puvāṇhe*, which should probably be emended to *iti sāttvikam. pūrvāṇhe*; for the conclusion to the third part of the meditation is lacking in the MS, and the words *madhyāṇhe* and *aparāṇhe* follow in the two succeeding lines. The reference to the *trisaṁdhyam* becomes clear only on the supposition that *sāttvikam* ends the third division, and that the rest of the passage is supplementary to the whole.

<sup>2</sup> The passage is too corrupt to determine whether the words should be voc. or acc.; but they are probably voc. Cf. the passage cited just below, also p. 11, foot-note 6.

<sup>3</sup> Commonly used of Pārvatī, wife of Çiva, i. e. Durgā.

ring to sattva in the afternoon.<sup>1</sup> The number of oblations has been mentioned above, and it will be again considered below in another connection.

3. The wise man should offer as an oblation a mixture of ghee and fine āsurī-meal [in the form of] an image, Having kindled a fire of arka-wood fuel, having chopped the image, moreover, with a weapon.

4. He [becomes] submissive before whose feet [a person] offers eight thousand oblations. A woman [is made] submissive by [an image of āsurī-meal] anointed with ghee : Brahmins in a fire of palāṣa-wood :

5. Kṣatriyas, moreover, by [an image] anointed with sugar : but Vaiṣyas by [one] mixed with curds : Çudras, furthermore, by [those]<sup>2</sup> mixed with salt : the wise man should make meal of black mustard.

6. As a result of an oblation of āsurī [extending] up to the seventh day,<sup>3</sup> all these [are made] submissive.

The practice in full<sup>4</sup> seems to have been as follows : The wizard first ground āsurī<sup>5</sup> into meal, with which he made an image, symbolizing the person whom he desired to overcome.<sup>6</sup> He used kindlings (samidhs)<sup>7</sup> of arka-wood for Rājās and

<sup>1</sup> It is to be observed that the corresponding meditation in *S, part first*, is also divided into three minor reflections. No time is mentioned with the divisions in that place ; but it is probable that the same rule was observed as that laid down in *part third*. It also appears from the former, that each reflection was regarded as instrumental in accomplishing some particular part of the complete process of subjugation or destruction.

<sup>2</sup> The change to the plu. masc. seems at the first glance to be for the sake of the metre ; but since *çūdras lavanamiçrayā* makes even a better pāda than the one in the text, it may be inferred that a different word was purposely implied in the case of Çūdras. As a matter of fact the word most appropriate to them is masc. Cf. *çloka* 5 and foot-note.

<sup>3</sup> Cf. p. 12, notes 8, 10, and 12 end ; also p. 13, note 3, and p. 27.

<sup>4</sup> See *çloka*s 3, 4, and 5, and foot-notes.

<sup>5</sup> Probably the leaves as well as the seeds. See translation of *çloka* 2.

<sup>6</sup> Cf. *part third* (beginning of the rite used to subdue a Brahman), *purva-brahmatimān* (*pūrvabrahmapratimān*?) *kṛtvā* 'having made the former image of a Brahman,' i. e. as before.

<sup>7</sup> The samidhs used in offering oblation were small sticks of wood about a span (9 in.) long and about as thick as a man's thumb. Cf. Colebrooke, *Asiatic Researches*, VII 233. The usual number is seven ; but the *Gṛhyasamgraha-Pariçīṣṭa* of Gobhilaputra gives nine and their names (I 28 f.),—

. . . . . *ity etāḥ samidho nava,*  
*viçirṇā vidalā hrasvā vakrā stūlā kṛçā dvidhā, 28.*  
*kṛmidastā ca dīrghā ca varjanīyāḥ prayatnataḥ.*

women, palāṣa-wood for Brahmans, khadira-wood for Kṣatriyas, udumbara-wood for Vāiṣyas and Çūdras, and nimba<sup>1</sup>-wood for foes. Having chopped up the image with a sword, he finally offered it as an oblation, adding ghee for a king or woman, ghee [and honey<sup>2</sup>?] for a Brahman, sugar for princes, curds for third caste persons, salt for fourth caste persons, and pungent mustard oil for foes.<sup>3</sup> It is to be observed that in the case of a king the person was to advance with the right foot; in that of a woman, with the left. This is doubtless to be put with the similar Hindoo notion that the throbbing of the right eye or arm is lucky for a man and unlucky for a woman, while with the left eye or arm the case is reversed.

*S, part third*, while much fuller in its details than the other two sections, adds little of importance or interest. A few points in which it differs from them may be mentioned, for example, in the rite used for ensnaring a king it has *ravikāṣṭhena prajvālya* 'having kindled [a fire] with a stick of ravi<sup>4</sup>-wood'; it also pre-

Dr. Bloomfield, in his edition, thus translates: "dies sind die neun samidhs (Zündhölzer). Ein zerbrochenes, ein gespaltenes, eins das kürzer (als eine Spanne) ist, ein krummes, eins das dicker (als ein Daumen) ist, eins das zwei Zweige hat, ein von Würmern zerfressenes, und eins das länger (als eine Spanne) ist, sind nach Kräften zu vermeiden." The most complete description of them, however, is to be found in the gṛhya-sūtras.

<sup>1</sup> In the order named these trees are the *Calotropis gigantea*, the *Butea frondosa*, the *Acacia catechu*, the *Ficus glomerata*, and the *Azadirachta indica*. Some idea of the Hindoo view in regard to these woods may be obtained from the *Āitareya-Brāhmaṇa*, II 1, The Erection of the Sacrifice-post (*yūpa*); and their appropriateness may be inferred from the *Laws of Manu*, II 45, where it is stated that the Brahman's staff should be of vilva- (*Ægle marmelos*) or palāṣa-wood; the Kṣatriya's, of vaṭa- (*Ficus indica*) or khadira-wood; and the Vāiṣya's, of pīlu- (*Careya arborea* or *Salvadora persica*) or udumbara-wood. Çūdras are not dvijas "twice-born," and so do not come under the rule. For *nimba*, *part third* uses *picumanda*, which is only another name for the same wood, and verifies the emendation (p. 12, foot-note 12 end).

<sup>2</sup> See p. 12, foot-note 9.

<sup>3</sup> The use of an image is treated of in the Introduction above. *Kāuṣ. Sū.*, adhyāya 6, contains further material of a similar sort. See *Kāuc.* 35, 28; 17, 54; and 49, 22.

<sup>4</sup> Böhtlingk, *Lex. V*, 172, cites *ravi* as the *Calotropis gigantea* which makes it identical with *arka*. In this sense it seems to have been known heretofore to the lexicographers only.

This article was in type before I had access to the index to Böhtlingk's lexicon, which also contains the word *aparājaya* and perhaps others. It has not been in my power to carefully consult that work for all the new or doubtful words in these MSS.

scribes in this connection the "whisper-spell" (p. 17 above): in that for ensnaring a woman<sup>1</sup> it has the heading *rāmāvaçikaraṇa-kāmaḥ* and refers to the two fundamental formulas<sup>2</sup> (*mūlamantrāu*): under the ensnaring of a Brahman it prescribes white sandal-wood, a white wreath, and a white garment with other ornaments (*çvetacandanasaṁyuktam çvetamālā- . . . çvetavastra-samanvitam*); the oblation must also be performed with especial care (*prayatnena homayet*) and in preparing it use is made of balls of Guggula<sup>3</sup> gum (*guggulāir guṭikāḥ*—cod. *gugulāi guṭikā—kṛtvā*), black mustard seeds (*rājasarṣapāḥ*), leaves of the betel-plant (*nāgavallidalāir hutāiḥ*), and other vegetable products, such as fruits and flowers;<sup>4</sup> finally, under the subjugation of a Çudra, it mentions also the Cāṇḍālas. A few passages from the same division may be cited with reference to the number of oblations and the time for performing them. In the rite used against women: 'Afterward the muttering is to be performed, moreover, one hundred and eight times by (of) men,'—

*paścāj japaṁ tu kartavyam aṣṭottaraçatāṁ nṛṇāṁ.*

'Having muttered the fundamental formula in the mouth and [having performed] one hundred and eight [rites], The girl wastes away in (of) her middle [parts]; thereupon the girl is likely to become submissive,'—

*mūlamantrē (-trāṁ) mukhe japtvāṣṭottaraçatāni ca,  
dasyate madyānāṁ yoṣā tato yoṣā bhaved vaçā.*

<sup>1</sup> Under this heading four different uses are given with considerable minuteness of detail. The words employed to designate a woman are, *rāmā* "beautiful woman," *yoṣā* "girl, young woman," and (once only) *strī* "woman, wife." The words used to signify her subjection are, *vaçagā* "obedient" (second use), *vaçī* "submissive" (third use), and *vaçyagā* "subdued" (fourth use). (This last word is also used of a Vāiçya and of a Çūdra.) In the first use where *strī* occurs, it is difficult to say what the word is. It appears that the practice was used in some instances as a philter, and there is even reason to believe that this may have been its most common use. Cf. Virg. Ec. VIII 64 ff.; Hor. Sat. I, VIII 23 ff., and Epod. V; Lucian Dial. Mer. IV 4 and 5; Ovid Met. VII 224 ff., and Heroid. VI 91; and see çloka s 14 and 15, and p. 8, foot-note 2.

<sup>2</sup> It will be remembered that two formulas were given for a woman. Under the preliminary rites in *part third* the plu. is used (*mūlamantrāiç ca*).

<sup>3</sup> Bdellium or the exudation of the *Amyris agallochum*.

<sup>4</sup> From the statements here made, and another passage (p. 12, foot-note 9) which says that by oblation 'a certain high number consisting of hundreds' (*çatyahēvara*) leads a Brahman to one's will, it may be inferred that the eight thousand oblations of the text (p. 12) have special reference to Brahmans.



In the rite for a Vāiçya : ' Having done this (kindled the fire and performed the other preliminary rites), at the three periods of the day, he should burn the prepared āsurī [made into an image]. With one hundred and eight [rites] so long should he perform the muttering at the three periods [morning, noon, and afternoon], '—

*evam dinatrayaṁ kṛtvādhyāktām (-aktām?) āsurīm dahet, aṣṭottaraçatāis tāvat trikālāṁ japam ācaret. 3.*

'One should perform with pains the muttering during one month uninterruptedly,'—

*japam kuryāt prayatnena māsam ekam nirantaram.*

Under this heading also (first çloka) the dark fortnight, i. e. from full to new moon (*kṛṣṇapakṣe*) is specified as a time for performing the rite. In respect to a Kṣatriya, it is said that he should be subdued in the course of twelve days (*dvādaçāir vāsarāiḥ*). Finally, regarding a foe, it says : 'At the eight periods (watches) of the day having done honor with the mantra he goes against [his] foe ; On the seventh day the completion of the foe-slaying becomes fixed,'—

*param pratyeti mantreṇa pūjayitvā dināṣṭakam, saptahe ripughātasya nidhanaṁ bhavati dhruvam (cod. dhṛvam). 3.*

Most of the references agree in fixing the completion of the ensnaring on the seventh day. One hundred and eight oblations performed in six days amounts to just eighteen per day, and these performed at the triśaṁdhyaṁ would make six in the morning, six at noon, and the same in the afternoon, which was evidently the plan followed as a rule.

With pungent mustard oil [in the oblation]<sup>1</sup> at the three periods of the day, surely one makes a split in the family.

7. With the hairs of a dog,<sup>2</sup> moreover, [a person is] afflicted with

<sup>1</sup> It is probable that āsurī was to be used in this and all of the following prescriptions, though it is omitted in many of them.

<sup>2</sup> The passage which is found only in **B** at this point is very corrupt, yields no connected sense, and contains nothing of importance. It is probably an interpolation. Its general meaning seems to be about as follows :

'Having then, moreover, smeared a leaf with the hairs of a dog, or having well smeared with mustard seeds (!) he should fumigate the liṅga (perfume it with incense).

He should then give a measure (?) of white mustard drink : all doubt vanishes (dies). And there is health in eating and in fasting : [it is] the practice in all diseases.

epilepsy during three days.<sup>1</sup> The stopping [of this is brought about] by milk, honey, and ghee [in the oblation]. [By performing the rite] with salt, however, he [becomes] afflicted with fever.<sup>2</sup>

8. In a fire of arka<sup>3</sup>-wood samidhs, furthermore, one establishes a source of boils. Of these he should understand the cure (stopping) with the help of sureṣvarī and with ghee.

The word *sureṣvarī*, which occurs in one other passage below (p. 33), is thus defined by the PETERS. LEX.: Bez. der Durgā . . . der Lakshmī . . . der Rādhā . . . der himmlischen Gaṅgā. It here means evidently āsurī<sup>4</sup> (probably both plant and divinity). The use of this word for āsurī, combined with the fact that various words found in the āsurī-meditation (p. 20 f.) are or may be used of Durgā, makes a strong presumptive argument that āsurī was regarded as a form of Durgā. *sureṣvarī*, however, may be used of Lakṣmī, who is spoken of in the same connection, and who appears again below. It will also be observed

Surely the well known ones who live by alms (?) [Brahmans] become bad as a result of muttering. It is to be muttered eleven times in succession. The split in the family may become destroyed (he is likely to become injured by a split in the family?)

In the subjugation of a third caste person he should offer as an oblation (?) [an image] made with powdered suratī (?) (surabhis “nutmegs”?). In the overcoming (doing up) of a Çūdra, moreover, let [the person] go (?) with a lotus-plant (*padminī*) to a place where four ways meet.

Having written the name, having seized [it] pressed by the finger (?), [there arises] headache, fever, [and] colic. Disagreement is a non-meeting with prosperity, a non-meeting with prosperity.

Or the ādyā of the kalpa (?) [is] to be used in a quaternion of Brahman, etc.: thus in their coming together, the magic practice of the four even is made manifest.’

The word *ādyā* is a puzzle. It is an epithet of Durgā, but can hardly be used in that sense here. If for *ādyā* (neu.), it may possibly refer to the mūla-mantra as the beginning of the kalpa. It does not seem likely that the MS reading *valpādyā* is a new word.

The scenting the liṅga with incense may possibly be a love-charm. Cf., however, Herod. I 198, ὁσάκις εἰς ἅν μιχθῇ γυναικὶ τῇ ἐώντοῦ ἀνὴρ Βαβυλωνίος, περὶ θυμῖμα καταγιζόμενον ἴζει, ἐτέρωθι δὲ ἡ γυνὴ τῶντὸ ποίεει.

<sup>1</sup> S ‘Having tied up (made one) the āsurī [in the form of an image?] with a hair from a white ass, he with whose name he may make oblation is suddenly afflicted with (hidden in?) epilepsy.’

<sup>2</sup> āsurī and milk are used in making the one hundred and eight oblations for his restoration to health.

<sup>3</sup> S has simply āsurī and nimba leaves.

<sup>4</sup> S ‘Having made āsurī, 108, he becomes well (in his own condition).’ *ghṛtāklām* is probably omitted.



that a large part of the *dhyānas* consists of "stolen thunder,"<sup>1</sup> a fact not to be wondered at, since the people who used these rites were hardly capable of originating any ideas themselves, and would naturally borrow any that might seem suitable. In the same way they would refer to deities, especially evil ones, who might be regarded as likely to give success. A mixture of direct reference to *āsuri*, and allusions to these other divinities, is therefore to be expected, and clear conceptions are hardly to be looked for, since confusion of the two sets of ideas is almost inevitable with an untrained mind, and it is to be seriously doubted whether those who practiced the rites had any really definite idea as to the exact meaning of their 'prayers.' The confusion of divinities would probably only make the spell appear all the more potent because of the mystery<sup>2</sup> which it created; for the mysterious is an essential element of all magic.

9. In a fire of arka-wood, with [*āsuri*] anointed with arka-plant and milk, [a person] may cause the two eyes of [his] foe to twitch (burst).

*S* adds a clause which is not altogether clear. The *√grabh* regularly takes the acc., and emending to *nāma*, the meaning is, 'When he mentions his name.' If emended to the ins.,<sup>3</sup> which seems more likely from the MS reading, the use must be a technical one in some such sense as: 'When he grasps [the image] along with the name,' i. e. having the name attached to it.<sup>4</sup>

<sup>1</sup> Cf. references to the *Durgā Puja*, foot-notes, pp. 18 and 20.

<sup>2</sup> That the capacity of the Hindoo mind for the mysterious is not small can be seen from a stanza in the RV. (X 54, 3), in which Indra appears as the begetter of his own parents:

*kā u nū te mahimānaḥ samasyāsmāt pūrva śṣayō 'ntam āpuḥ,  
yān mātṛaṁ ca pitṛaṁ ca sākām djanayathās tanvāḥ svāyāh. 3.*

Grassmann thus translates: "Gab je es Sānger, welche vor uns lebten, die deiner ganzen Grösse Ziel erreichten? Der du zugleich den Vater und die Mutter aus deinem eignen Leibe dir erzeugt hast." After this, some obscurity in the thought and a slight confusion of divinities may be pardonable in such a document as the *Āsuri-Kalpa*, in which the object in view is not so much the sense as the use of potent words and particles to accomplish a result by magic.

<sup>3</sup> Cf. p. 12, foot-note 14, which favors the emendation.

<sup>4</sup> Cf. pp. 9 and 27, foot-note 2. *Part third* begins the practice with the words: *atha netranāṇam. ravikāṣṭhe kṛte home* 'Then the eye-destruction. Oblation having been made on a stick of ravi-wood.' It prescribes *āsuri*, arka-plant, and salt in the oblation, and says: 'And the seventh day having arrived (been obtained) he becomes deprived of his eye,'—

*saptame vāsare prāpte cākṣuhinaḥ (!) cakṣurhī-) ca jāyate. 3.*

The flesh of a dead man, his remains of course, and ashes from a funeral pile.<sup>1</sup>

10. He who [is] touched with the meal [made] of these becomes possessed of a ridiculous character.<sup>2</sup> Deliverance from this is produced as a result of an oblation with [āsuri] anointed with goat's milk.

11. Tagara, kuṣṭha, and māṁsī<sup>3</sup> plants and also certainly leaves of this [āsuri]: He who [is] touched with these [ground] fine, moreover, runs about behind [one's] back.<sup>4</sup>

12. Fruits and roots of this [āsuri] with the fragrant fat of an elephant. From contact with fine material of these<sup>5</sup> [a person] runs after those devoid of sense.

It adds: 'Then the cure (causing to cease). Having made an oblation of āsurī anointed (?) with cow's milk, with fires of ravi-wood as a result of his own oblation (*maha*) he becomes well (goes to the being in his own condition); the eye-disease should disappear (become vanished),—

*atha gāntāu (-tiḥ?).*  
*godugdhenāsuriptupta (!) (-rīm liptām?) hutvā ravihutāṣanūiḥ,*  
*svamahāt svasthatām yāti netraruṇ mīlitā bhavet.*

**Part first** has 'āsuri anointed with milk.' The similarity of the means used in producing and curing the evils is noteworthy as an evidence of the popular notion in India that he who can cure disease must also be able to produce it and vice versa.

<sup>1</sup>**S** 'Having united āsurī, ashes from a funeral pile [and] human flesh, the remains of a dead [man].' **Part third** adds fine chopped meat, the hair of a Cāṇḍāla, and some other things not yet clear (*ullakamayāiḥ*),—

*āsuriṁ ca citābhasma janah piṭitāṁ saṁyute,*  
*cāṇḍālakeṣasaṁyuktam ullakamayāiḥ saha (sahitam),*  
*mṛtanirmālyasaṁyuktāṁ ṣaḍir (-im?) ekatra kārayet. 2.*

(*ṣaḍi* is probably a fem. derivative from *ṣaḍ* in the sense of "sixness," a collection of six. The person unites the six items mentioned.) It puts this rite under those to be employed against an enemy, ending the whole with the words: *iti ṣatruḥṣayavivaraṇam* 'Thus [readeth] the detailed account of the destruction of an enemy.'

<sup>2</sup>**S** 'out of his senses.' It adds that the mantra is to be pronounced over the meal.

<sup>3</sup>Tagara is *Tabernaemontana caronaria*, also a powder made from it; kuṣṭha is a plant used for the cure of takman (fever?), the *Costos speciosus* or *arabicus*; māṁsī may be *jaṭāmāṁsī* (*Nardostachys jatamansi*), *kakkolī*, or *māṁsacchandā*. The MSS seem to require a plant called kuṣṭhamāṁsī. No such plant is mentioned elsewhere so far as known. The omission of the anusvāra is easily explained, and it appears in *ṣloka 22*. **S** reads, *nagara kuṣṭa te upatnī māṁsi*.

<sup>4</sup>**S** 'becomes a servant (attendant) behind [his] back.'

<sup>5</sup>**S** mentions five plants besides āsurī-flowers: tagara, kuṣṭha, uṣīra (fragrant root of *Andropogon muricatus*), usrā (*Anthericum tube-*

13. Uninjured leaves [of āsurī] the dark uçīra-root, likewise mustard seeds. From the meal of these the former result <sup>1</sup> [is produced] and also by these invincibleness [is obtained].<sup>2</sup>

According to *A* this marks the close of the first division of the practices, all of which thus far have been for the purpose of producing ill, curing the same, or getting the mastery of some one. In all of them the materials have been ground into meal, to be used either in making an image of the intended victim or to be applied to him in person. Those that follow have already been discussed above.

14. Flowers [of āsurī?], realgar, and millet and tagara plants, With the juice from the temples of a huge rutting elephant,<sup>3</sup>  
 . . . . .<sup>4</sup>

15. And the women who approach [become] submissive to (servants of) the one anointing their feet. Having taken this [āsurī] in bloom, añjana,<sup>5</sup> [and] nāgakeçara-plant.

rosum), and some other plant which is not clear. The *tgh* may possibly stand for *jh* (p. 13, foot-note 18), in which case an emendation to *jhātā* (*Jasminum auriculatum*) might be suspected. A correct pāda can then easily be made, though there is no MS authority for it, by omitting the doubtful word *othasi*: *usram jhātām tu pañcakam*. It prescribes the mantra, and says, 'He whom he touches becomes submissive.'

<sup>1</sup> Probably the running after those devoid of sense.

<sup>2</sup> *S* says, 'He should make into fine meal, moreover, āsurī-flowers and leaves, and flowers and fruits, along with fruit of the nāgendra (betel?). He becomes submissive whom he touches with [this meal] consecrated by mantras muttered over it.' The use of the mantra, or muttered spell, seems to be an essential element in all these practices.

<sup>3</sup> The reading *-medasa-* 'fat (of a huge elephant),' may be suspected here possibly, though the evident nature of the compound favors the MS reading.

<sup>4</sup> The two MS readings of this pāda are neither of them entirely satisfactory. The MSS agree save in the two middle syllables of the last two feet. *S* gives no help. It reads: 'He should make into fine meal, moreover, realgar, and millet, tagara [and] nāgakeçara (*Mesua roxburghii*) plants, along with āsurī-fruit. [He should mutter the spell] one hundred and eight [times] (one hundred and eight [mantras should he mutter]?). He whom he touches with [this meal] consecrated by the mantra muttered over it becomes submissive.' From the connection it appears that the pāda must refer to or contain instructions for the person using the philter. *B*'s reading would mean then:

'[Let him be] preparing [the mixture], however, (*kim . . . tu*) without help (in the manner [of one] having no servant).'

The idea may possibly be that the power of the charm would be impaired or diverted if another had anything to do with it. The *akṛd varum* of *A* seems to mean 'not acting the suitor,' or something similar. Cf. p. 14, foot-note 6.

<sup>5</sup> An eye salve or ointment made from *Amomum xanthorrhiza* or antimony, used as a cosmetic.

16. He whom<sup>1</sup> [a person] looks at with [his] eyes anointed with this [compound becomes his] servant. Añjana, tagara, kuṣṭha- and devīja kâṣṭha<sup>2</sup> precisely,

17. And mañsī plants [are] a cause of good fortune, moreover, to all creatures. From an oblation of one hundred thousand of the samidhs of this [āsurī] great treasure is beheld.<sup>3</sup>

18. From one thousand leaves [of āsurī] anointed with ghee, curds<sup>4</sup> (?), and honey [in the oblation, a person becomes] possessed of grown-up sons. One obtains, moreover, a submissive kingdom from three thousand leaves of this, [āsurī, offered as an oblation].

*S* says, 'For the sake of a kingdom one should make an oblation of āsurīlakṣmī anointed with honey and ghee, he obtains the kingdom.' Lakṣmī is used as a name for several propitious plants, evidently by a sort of personification, and its use here as an extension of the name for black mustard is significant because it is also used in the āsurī meditations above.

19. The obtaining of one thousand gold pieces [comes] from one hundred thousand leaves<sup>5</sup> of this [āsurī, offered as an oblation], And likewise one thousand mutterings of him who partakes of milk over water.<sup>6</sup>

20. Then in a vessel filled with water let him strew palāṣi twigs.<sup>7</sup> He is likely to be freed from ill-luck<sup>8</sup> as a result of an ablution, in a golden vessel, however.

<sup>1</sup>*B* 'whoever he looks at,' a better reading in some respects; but *S* supports *A*. It also adds the usual muttering of spells over the salve.

<sup>2</sup> Probably kâṣṭha-dāru (*Pinus deodora*), called also deva-dāru. Here called "goddess-born." *S* has a different statement: 'He should perfume himself with the smoke of five parts of āsurī [flowers, leaves, etc.], he who smells the scent of it becomes submissive.'

<sup>3</sup>*S* 'Having offered an oblation of āsurī anointed with curds, honey, and ghee, he should make an oblation; he obtains great treasure, ten thousand [oblations should he make]. A man [will reach] the age of one hundred years you know [if he does this].'

<sup>4</sup>*S* and the metre both favor the omission of this word.

<sup>5</sup>*S* 'ten thousand āsurī fruits, having offered as an oblation.'

<sup>6</sup>*S* 'Having partaken of milk over āsurī and water [and] having taken a position facing the south (?), he should mutter ten thousand times.'

<sup>7</sup> A species of climbing plant, called patravallī, parṇavallī, and palāṣikā. *S* 'With āsurī twigs having made full [a vessel] consecrated by one hundred and eight spells muttered over it, he should bathe himself, he should perfume himself (?) with incense.'

<sup>8</sup>*S* 'He sets aside ill-luck; in good breeding he puts away the disposition to (onset of) anger.' (?) The reading *vināge kopa-* is suspiciously like *vināya-kebhyah*; but other similar cases occur.



21. [A person is likely to be released], as a result of an ablution, from obstacles and also from unfortunate ill-luck. And touched by the water, moreover, they run about behind [them].<sup>1</sup>

22. Uçīra, tagara, kuṣṭha, mustā,<sup>2</sup> mustard seeds, and leaves of this [āsurī]. When quickly touched with meal [made of these] even a lord should become submissive.

23. Tulasī, bhūmadā, [and?] devī.<sup>3</sup> Touched with the meal [made of these?] likewise [a person becomes] submissive. In case of fear of a Rājā, [let] sureçvarī be used. From purification with it, likewise the carrying [it with one].<sup>4</sup>

24. No portentous occurrence is likely to be his, likewise no small misfortune. [He is] neither devoid of power nor destitute of children in whose house the divine āsurī is, in whose house the divine āsurī is.<sup>5</sup>

Thus endeth the Āsurī-Kalpa.

<sup>1</sup> *S* 'An ill-favored woman should become well-favored.' The ill-luck seems to be especially a husband's dislike, and the last clause may mean, therefore, that the husbands become very attentive.

<sup>2</sup> A species of grass (*Cyperus rotundus*). *S* omits.

<sup>3</sup> This line is not clear: tulasī is the Holy Basil; devī may be one of several plants, *Sansevieria roxburghiana*, *Medicago esculenta*, *Trigonella corniculata*, etc.; and bhūmadā "earth giver," may be a plant or simply an epithet of one. If a plant, it is probably āsurī (cf. *varadā* used in the meditations). Two other meanings are possible: 'Holy basil, the earth-giving goddess,' and 'Holy basil [and] the earth-giving goddess [āsurī].' *S* has a different statement: 'Fourthly, with respect to [evils] such as (consisting of) fever, etc., one should mutter [the spell] one hundred and eight times. By means of a purification, destruction is averted.' For *prakṣīṇa*, cf. Peters. Lex., *prakṣīṇam idam devadattasya* "Dies ist der Ort wo D. umgekommen ist." It might be rendered 'Here the death (destruction) of D. [took place].'

<sup>4</sup> *S* has, 'Having muttered [the spell] one hundred times (?) he should put āsurī-meal on his head. He who has been seized is released. . For those who have been overpowered by sin (?) he should make an oblation of āsurī one hundred and eight times; thereupon [the person] is at once released.'

<sup>5</sup> In place of this statement *S* has: 'Thereupon he causes the text to become clear by the good-will of men. Let the āsurī text be completed.' It adds the usual ending:

'The Āsurī-Kalpa [is] concluded.'



## LIFE.

Herbert William Magoun was born Feb. 17, 1856, at Bath, Maine. In 1871 he entered the high school at Worcester, Mass., where he remained about two years and three months, completing the third year's work under private instruction at Bath, Maine. The last year of preparation for college was spent at Grinnell, Iowa, in the academy connected with Iowa College. He graduated from that institution in 1879, and during the following year acted as assistant in the Oskaloosa High School near Grinnell. At the close of the year he went east and accepted a position as principal of a grammar school at Bath, Maine, from which he was called, after one year's service, to Grinnell as a tutor at his *alma mater*. After remaining there three years, he resigned this position to go to the Johns Hopkins University; but was induced to remain a year with a Hartford insurance company for which he had done some work during the summer of 1884. In the fall of 1885 he entered the university, taking Greek as his major study and Latin and Sanskrit as minors. In Jan., 1887, he made Sanskrit his major course and soon after took a scholarship in that study. The following year he was appointed Fellow in Sanskrit and also taught the beginner's class in that language. For the year 1888-9 he acted as director of the Johns Hopkins University gymnasium during the absence of the director in Europe, and gave instruction in Swedish gymnastics; but he also continued his Sanskrit studies and gave instruction in the *Nala*, *Hitopadeṣa*, and *Rig-Veda*.

